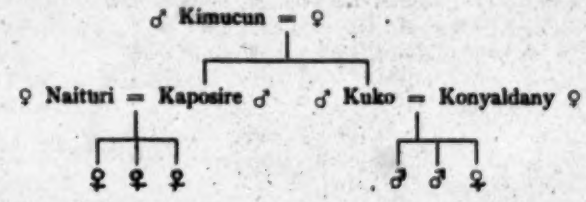
4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

ficatory mother, *eiyo*, has a similar position, and if the father's mother is not alive, or living far away, she takes the grandmother's place in helping her husband's brother's wife; and being younger than the grandmother, can give more active assistance. This was the case with two brothers both married, whose mother was dead:



To Kaposire's children, Konyaldany took the place of the grandmother; and Naituri did the same for Kuko's children,. The father's brother is the equivalent, as an authority in the lives of children, of the mother's brother among the Nandi and elsewhere, and is as near as possible a second father. Patrilocal residence as well as other factors no doubt account for this; and the effect is that the father's brother is someone to be reckoned with, a man with whom a boy should keep on good terms, and one of whom permission must be obtained before a boy is circumcised. Kimutai arap Ruto is Arap Mining's brother. He lived in the same settlement at Kipukua, and saw his brother's children every day. When he greeted them, he said, *Sopai, leiye*, and they answered, *Epa, papa*. (Here *leiye* is used loosely as a term of familiarity.) The father's brother gives the children food and other things; he teaches them much of what it is necessary for them to know, and when they ask him questions, like what is this grass called? what are you going to do with that piece of wood? what made those marks on the ground? and so forth, he answers them in such a way that question and answer become part of their education. He shows them his bow, arrows, and quiver, his knives, his honey bags. He takes them into the forest and tells them how people look after their bees, how they make honey-barrels, and how they take honey. He teaches them to use firesticks, and explains the magical observances towards bees and honey.

The mother's brother, *mama*, the father's sister, *pukoi*, and their spouses (f. *mama*, m. *konyit*) are in a different category from the father's brother. Not only do they live in different settlements, but the mother's brother has no special position of authority. And while all Dorobo to whom I talked knew their father's brother, many did not know their mother's brother, either by name or by sight. Others knew his name, but had never seen him; and in one or two cases when I was taking down genealogies men had to ask their friends what their mother's brothers' names were. It is thus quite clear that the mother's brother is of little account, and that the father's brother is a much more important person.

Yet on occasion the mother's brother is accorded a respect that is not his customary due. Arap Mining was a great follower of tradition, but